THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The Christian life is a course of obedience. It is not merely a thing of understanding, or even of will, but also of willingness, which often means laying down one's will."—BARBOUR.

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THE TEST OF A PROPHET.

"WHEN a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." (Deut. 18: 22.) By the same token we may say, When a prophet speaketh in the name of the Lord and the thing *follow*, and come to pass, that is the thing which the Lord hath spoken; the prophet hath not spoken it presumptuously. It is to wise to hearken unto that prophet.

In a "History of the Mormon Church," by Brigham H. Roberts, now running serially in *Americana* Magazine of America, there are a number of comments on one of the prophecies of Joseph Smith, that predicting the Civil War of the United States, designating the point where it should commence, and certain well defined conditions that should attend it. We are pleased to reproduce them here for their historical value. The prophecy was uttered in 1832, preceding the fulfilment of the event itself by twenty-eight years. (For revelation, see section 87, Doc. and Cov.)

1. TIME OF THE PUBLICATION OF THE REVELATION: The Revelation and Prophecy on War of December 25th, 1832, was not immediately published. The elders engaged in the missionary work of the Church, however, obtained manuscript copies of it, and in their missionary journeys carried it with them and read it to their congregations in various parts of the United States. In Vol. XIII. of the *Millennial Star*, published in 1851, pp. 216 and

217, is an advertisement of a new Church publication to be called the *Pearl of Great Price*. In the announced contents is named this revelation of December, 1832, with a statement that the same year the *Pearl of Great Price*, with this prophecy in it, was published by Franklin D. Richards, in Liverpool, England. Copies of the first edition of this work are on file in the Historian's Office at Salt Lake City.

I am careful to make these statements that the reader may have ample assurance that the revelation and prophecy preceded the event of the great Civil War. The revelation containing the prophecy was given on the 25th of December, 1832. The first shot fired in the great American Civil War was fired early on the morning of April 12th, 1861. Hence the prediction preceded the commencement of its fulfilment by twenty-eight years, three months and seventeen days. Ten years before the war began, the prophecy was published in England and circulated both in that country and in the United States. There can be no question, therefore, as to the prophecy preceding the event.

2. The Rebellion Began in South Carolina: There was practical rebellion in South Carolina at the time the revelation on war was given, as appears in the text of this chapter, but it is singular that twenty-eight or nine years later, when hostilities broke out in the war between the states, in every act of rebellion leading to that war, South Carolina took the initiative, in evidence of which the following facts of history are set forth:

Deeming her interests threatened, and the institution of slavery doomed if Abraham Lincoln was elected, on November 5th, 1860, the legislature of South Carolina met to choose presidential electors, and Governor William H. Gist in his message to that legislature recommended that in the event of Abraham Lincoln's election to the presidency, a convention of the people of the state be immediately called to consider and determine for themselves the mode and measure of redress. He expressed the opinion that the only alternative left in the event of Lincoln's election was "the secession of South Carolina from the Federal Union."

On the 10th of November, 1860, the United States Senators from South Carolina, James N. Hammond and James Chestnut, Jr., resigned their seats, being the first of the senators to take that step.

On the 17th November, 1860, an ordinance of secession was unanimously adopted by the Legislature of South Carolina, the first act of the kind by any of the states.

On the 24th of November, 1860, South Carolina's Representatives in Congress withdrew; they were the first representatives to do so. (Cooper's American Politics, p. 88.)

Members to a state convention for the purpose of considering the method and measure of redress in the event of Abraham Lincoln's election, were chosen on the 3rd December, 1860; the

convention was assembled in Charleston. (Lossing's History of the United States, p. 546.)

On the 20th December, 1860, the convention passed the ordinance of secession and Governor Pickins—just elected—announced on the same date the repeal, by the good people of South Carolina, the ordinance of May 23rd, 1788, by which South Carolina had ratified the Federal Constitution, and declared the "dissolution of the union between the state of South Carolina and the other states under the name of the United Sates." The governor's proclamation also announced to the world "that the state of South Carolina is, as she has a right to be, a separate, sovereign, free and independent state; and, as such, has a right to levy war, conclude peace, negotiate treaties, leagues, or covenants, and to do all acts whatsoever that rightly pertain to a free and independent state. Done in the eighty-fifth year of the Sovereignty and Independence of South Carolina. (Cooper's American Politics, Book I., p. 88.)

The act of rebellion on the part of South Carolina was completed. She was followed in the act of rebellion by ten other Southern States, as follows—I take the date on which the state conventions passed their secession ordinances to be the date on which the rebellion of the respective states was completed: Mississippi, January 9th, 1861; Florida, January 10th; Alabama, January 11th; Georgia, January 19th; Louisiana, January 26th; Texas, February 1st; Virginia. April 17th; Arkansas, May 6th; North Carolina, May 20th; Tennessee, June 8th, all of the same year, 1861. (Lossing's History of the United States, p. 547, note 2.) And thus truly the Southern States were "divided against the Northern States."

Not only in these several acts of rebellion did South Carolina take the initiative, but actual hostilities were begun by her, and the first gun in the war between the States was fired from her shores.

On the 11th of April, 1861, General Beauregard, in command of the Confederate forces in Charleston, demanded the evacuation of Fort Sumpter. Major Anderson refused to comply with the demand, whereupon, early on the morning of the 12th of April, General Beauregard opened fire on the fort from his batteries of about thirty heavy guns and mortars, to which the guns of the fort promptly replied. The bombardment lasted thirty-two hours; and then Major Anderson capitulated, though the fleet from the north was within view during the bombardment. "This was the beginning of a war between the states of the Federal Union, which has been truly characterised as "one of the most tremendous conflicts on record." The din of its clangor reached the remotest parts of the earth, and the people of all nations looked on for four years and upwards, in wonder and amazement, as its gigantic proportions loomed forth, and its hideous engines of destruction of human life and everything of

human structure were terribly displayed in its sanguinary progress and grievous duration." (Stephen's History of the United States, p. 610.)

3. The Southern States Called Upon Other Nations, and Upon the Nation of Great Britain in Particular, for Assistance in the War Between the States: As early as May, 1861, the confederacy sent commissioners abroad to seek recognition and aid from foreign powers, William L. Yancy, of Alabama; P. A. Rost, of Louisiana; A. Dudley Mann, of Virginia; and T. Butler King, of Georgia. Mr. Yancy was appointed to operate in England, Mr. Rost in France, and Mr. Mann in Holland and Belgium. Mr. King had a roving commission. Subsequently, in October, 1861, the Confederacy appointed James M. Mason and John Slidell, ambassadors to England and France respectively, to solicit the assistance of the British and French governments in the Southern cause. The ambassadors took passage from Charleston to Cuba in a blockade runner. At the latter place they engaged a passage to England on the British steam packet *Trent*. On the 8th of November, 1861, the *Trent* was overtaken by the Federal warship *San Jacinto*, Captain Wilkes commanding; and Messrs. Mason and Slidell were taken prisoners and carried to Boston Harbor, where they were placed in Fort Warren. England promptly resented this violation of the rights of a neutral nation upon the high seas, and the United States as promptly disavowed the action of Captain Wilkes, made an humble apology, and as soon as might be restored Messrs. Mason and Slidell to a British deck, the *Rinaldo*, in which vessel the ambassadors were taken to England, where they prosecuted their mission.

Though Messrs. Mason and Slidell did not succeed in securing the open assistance of Great Britain, yet it is well known that British sympathy was with the Confederate cause; and so far did this sympathy lead England to violate the law of nations that, against the protests of the United States' Minister at the court of St. James, she allowed her war vessels *Alabama* and *Florida*, built by Messrs. Laird & Co., shipbuilders, Liverpool, England, to put to sea. These vessels did immense damage to Northern States shipping. The *Alabama* alone captured sixty-five merchant vessels belonging to the United States; and destroyed some ten million dollars worth of property. Finally the United States warship *Kearsarge* sunk her off the coast of France, near Cherbourg. This Alabama trouble led to ill feeling between England and the United States which was not finally settled until the 27th of June, 1872, when the Geneva Board of Arbitration decided that England should pay to the United States the sum of fifteen million five hundred thousand dollars, an amount really in excess of the demands of merchants and others claiming the loss of property through depredations of the *Alabama*.

4. The War Beginning in the Rebellion of South

Carolina Terminated in the Death and Misery of Many Souls: Though it is notorious that it did so, let us consider the fact of it somewhat in detail. Mr. Alexander H. Stephens, in concluding the chapter he devotes to the Civil War, in his history of the United States, says: "The Federal records show that they had, from first to last, 2,600,000 men in the service; while the Confederates all told, and in like manner, had but little over 600,000. * * * Of Federal prisoners during the war, the Confederates took in round numbers 270,000; while the whole number of Confederates captured and held in prisons by the Federals was in like round numbers 220,000. * * * Of these 270,000 Federal prisoners taken, 22,576 died in Confederate hands; and of the 220,000 Confederates taken by the Federals, 26,436 died in their hands. * * * The entire loss on both sides, including those who were permanently disabled, as well as those killed in battle, and who died from wounds received and diseases contracted in the service, amounted, upon a reasonable estimate, to the stupendous aggregate of 1,000,000 men!"

* * * Both sides during the struggle, relied for means to support it upon the issue of paper money, and upon loans secured by bonds. An enormous public debt was thus created by each, and the aggregate of money thus expended on both sides, including the loss and sacrifice of property, could not have been less than 8,000,000,000 of dollars—a sum fully equal to three-fourths of the assessed valuation of the taxable property of all the states together when it commenced."

To the terrible loss of life and property let there be added the consideration of the suffering of the wounded and the sick who languished in loathsome prisons; the sorrow of widows and orphans who looked in vain for the return of husbands and fathers, who marched in the fulness of manly strength to the war; the anguish of parents, whose dim eyes looked in vain for sons thrown into unknown graves; and the gentler yet equally tender sorrow of sisters who in the fierce war lost the companions of their childhood. Let all this, I say, be taken into account, and the fact that Joseph Smith was a prophet will be found written in characters of blood to this generation, and witnessed by the heartache and tears of millions!

5. Miscellaneous Items of the Prophecy: In the part taken by negroes in the war between the States, many see the fulfilment of the prediction of the revelation that "Slaves shall rise up against their masters, who shall be marshalled and disciplined for war;"* for of the 2,653,000 soldiers enlisted on the side of the Union, 186,397 were colored, and many of them saw active service in the field against their former masters.

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* The passage means, doubtless, "Slaves who shall be marshalled and disciplined for war, shall rise up against their masters."

In our several Indian uprisings since the close of the Civil War, many see the fulfilment of that part of the prophecy which declares that the "remnant who are left of the land (the American Indians) will marshall themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation." As for the remainder of the prophecy and its fulfilment, which predicts still more extensive and destructive wars—those are events of the future, to be wrought out as God wills.

AN AFTERNOON WITH THE METHODISTS.

SOME time ago Brother Hill of the Burnley branch (Liverpool conference), informed me that an essay was going to be given at the Primitive Methodist Young Men's Bible Class, Whalley Road, Accrington, on the subject of, "A Portrait of a Mormon Worshipper." Accordingly, on June 19th I attended the Bible Class in the hope of hearing something of the subject. But for some unexplained reason, the essayist was not present. As a substitute, a young local preacher, Mr. Whitehead, gave a very interesting address on the subject of "Praise," after which, stranger though I was, the president of the class asked me to address them. I readily consented, and for twenty minutes spoke on the same subject, showing how we could best praise our Maker by keeping His commandments and obeying the first principles of the gospel, and I had the privilege of outlining what these principles are.

At the close of the meeting, the secretary invited me to give a lesson before the class on any subject I might choose. I accepted, and on July 10th took charge of the class, giving a lesson on the subject, "Do we neglect the Gospel?" The opening exercises dealt with the 16th chapter of the Acts of the Apostles. This gave me a good text, for the disciples, Paul and Silas, according to this record, could not be dissuaded from their duty, neither by imprisonment nor beating. I then took up the various principles of the gospel and explained them.

At the close of the lesson, several good questions were asked, among them being this: "If baptism is essential to salvation, what about the thief on the cross?" This gave opportunity to explain that the thief did not go to heaven directly—as preached by the Nonconformist church—and it opened up a discussion on salvation for the dead. Our exposition of this doctrine brought forth denunciation from the Rev. G. Rennison, pastor of the school, he declaring that neither baptism nor the laying of hands were any longer necessary, but he did not bring forth any scripture reference to defend his position. The discussion was carried on for some time, and then the president of the class got up and said that he believed that baptism was essential, and that, too, by immersion,

and that he knew there were others in the class of the same opinion. I was given a hearty vote of thanks for my part in the lesson.

As one whose privilege it has been to occupy a position in the ministry of the world, or in other words, of the Methodist Church of England, and of the Methodist Episcopal Church of Utah, I desire to give my testimony to all who may read this article, that "Mormonism" is true. It is the gospel of Christ as revealed from heaven again in these the last days. And, as an elder in Israel, commanded of the Lord, I humbly warn all mankind to turn away from false doctrines, and forsake the precepts of uninspired men. Whether they be bishops, priests, rectors, vicars, curates, it matters not, all the clergy of every description must themselves obey the gospel and get the authority of heaven before their work can be acknowledged of God. From experience I know they are uninspired—they have not been called of God.

Without doubt they have had a college education, and been trained in theology, grammar, rhetoric, latin and the like—I went through all this—but that does not constitute the gospel nor the authority to preach it. They must of necessity cease to corrupt the earth with their vain, false, unscriptural doctrines, and repent of their sins, and receive baptism at the hands of one having the authority, and God will then send His Holy Comforter to guide them into all truth.

But the ministers of to-day have blinded their eyes, and those of the people to whom they minister, to the extent even, of also hardening their hearts against the Lord's great work that is making such marvelous headway in the latter days.

It was left for me to rub shoulders with the humble Mormons of far-off Utah, ere I could have the gospel preached to me. College had not done this. Education had not done it. Successful passing of rigid examinations had not done it. Several years in the active ministry both in England and America had not accomplished it. No, but the maligned Mormons pointed out the way, that the gospel could be understood in all its beauty and eternal fulness. Previous to all this, I knew the gospel of *man* only, which is a contradiction of terms; is confusion and error. I count to-day among the greatest blessings that I have enjoyed, the privilege that came to me when I went to Utah to convert the Mormons from the error of their ways, and became converted to the truth myself. My voice shall ever be raised in defence of the truth and the ultimate salvation of the children of men.

BENJAMIN R. BIRCHALL.

LET people's tongues and actions be what they will, my business is to be good, and make the same speech to myself, that a piece of gold, or an emerald should. Let people talk and act as they please; I must be an emerald, and I must keep my color."—MARCUS AURELIUS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 21, 1910.

REFLECTIONS ON APOSTASY.

Apostasy is defined in the dictionaries, as the forsaking of the faith, principles or party to which one has before adhered or pretended. But there is a more subtle aspect to the question than the lexicographers venture to present in the way of definition. There is a well-defined line of demarkation, also, between the dictionary version of apostasy and the illustrations furnished in Holy Writ. What we wish to consider here is that phase of the question which shows itself in the complete transformation of the individual, filling with hate and the spirit of vengeance, the mind where formerly dwelt love and peace; causing him to bitterly assail that which previously he held most sacred. Some people will argue that where this change takes place, the interim has simply been a period of hypocrisy, during which the individual has masqueraded in a cloak of religion. But, even after genuine repentance, there frequently occurs a reversion to evil, added upon, pressed down and running over. The Savior shows how this may be, as recorded in the gospel according to St. Matthew. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." (Matt. 12: 43-45.)

Some cases of apostasy have been noted in the history of the Church of Jesus Christ of Latter-day Saints, showing how precisely the Savior's definition, or illustration, works out in actuality. A case in point is that of Dr. John C. Bennett, a man prominent at one time in Nauvoo affairs, and a valued assistant to the Prophet Joseph Smith. He was possessed of unusual natural ability and rendered excellent service in forming laws and ordinances for the government of Nauvoo. His history, so far as the Church is concerned, dates back to the winter of 1838-9 when the stripped and bleeding saints were fleeing into Illinois from the

wrath of their Missouri persecutors. Many prominent men were touched by this spectacle of an innocent people driven before a state-sanctioned mob in free America, and among them was Dr. Bennett. Nominally, at least, he was commander of a military organization which he called his "invincible dragoons." He wrote to the Prophet proposing that the "invincible dragoons" join forces with the Mormons and move against the Missourians, whom he designated, "cowardly persecutors." This offer was not taken up, as the saints had no idea of retaliation. But later, when Nauvoo was being settled, Dr. Bennett chose to identify his fortunes with this maligned people, and became a very useful member. He figured largely in the securing of the Nauvoo Charter, which was an admirable instrument, and was elected to be the first Mayor of Nauvoo. There were in him the elements of a statesman and a community builder, but lurking in his soul was the poison of immorality, which doesn't amalgamate with the Spirit of the Gospel as taught by the Latter-day Saints, and he was gradually brought to the point of showing his colors. Whether he was ever fully repentant and in sympathy with the saints may not be be determined until the judgment day, but he kept his traitorous designs pretty well concealed, the first suspicious action recorded being that wherein he asked the Prophet to lead a charge in a sham battle between divisions of the Nauvoo Legion. The position the Prophet was asked to occupy would have jeopardized his life, had evil-minded persons been participating in the manœuvres. The action was so suspicious that it directed attention to Dr. Bennett thereafter, and he was found out. It was a question, however, with those acquainted with him, whether he was wholly bad, or still had some good in his make up, for, after he was discovered in his immorality, he begged piteously to be forgiven and retained in membership. But although leniency was shown him, he failed to do better. Finally he was dislodged from his connection with the Church. Then he threw off the mask entirely and actively engaged in operations directed against the people whom previously he communed with as a brother. He began the evidence of his treason by actions such as that displayed on the day when he asked the Prophet to engage in the sham battle at Nauvoo; he carried it when he was found out in his abominable immorality and his lying about his brethren, and he consummated it when he engaged actively in the mob-proceedings against the saints after he had been ostracized from their society.

Now, it is the frame of mind and condition of heart manifested in this instance by Dr. Bennett, and a number of others who associated themselves with him, that constitutes our idea of apostasy. He was found by the truth, his house swept and garnished, but soon the evil spirit returned and brought with him other bad spirits, and his last state was worse than his first.

It is generally agreed that there are two distinct forces in the world at work upon the mind and heart of man, the one uplifting and ennobling, and the other degrading and destructive. They may be classed under the general heads of Truth and Error, each striving for the ascendancy. There is no strife between various truths, nor is there concerted antagonism among different errors. Truth moves along majestically and with sublime assurance, but Error is ever on the alert with its attacking forces, scrupling at nothing which promises a victory. The situation is graphically described by John the Revelator, as follows: "Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven, and the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. * * * Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12: 7-10.)

Since the time of this conflict man has been influenced while in this probation by the two forces, the one, Truth, working by means of love to ransom and save; the other, Error, actuated by hate and its kindred evils, to demoralize and destroy. And these influences are real. The Book of Mormon describes the process by which a man was won to the lists of Lucifer. The case was that of Korihor (Book of Alma, chap. 30), who came into Zarahemla, the chief city of the Nephites, preaching against the prophecies that had been uttered concerning the coming of Christ. The land at that time was under a theocratic form of government, and according to the law the man was apprehended and brought before the Chief Judge for trial. It developed in his trial that Korihor had a knowledge of God and of Christ, but he had been induced by the emissaries of Satan to speak profanely and traitorously, and that against his better knowledge. He said in his plea, at last, that he had been overcome by the evil one and enlisted in his service until he actually believed the lies he told. There have been cases like this in latter times. Apostates from the Church of Jesus Christ of Latter-day Saints have written and preached lies concerning this people until it is quite probable that they believe some of them. No other reason can be given to account for their actions. When the light which is in men becomes darkness that darkness is intense. As the Savior said: "If therefore the light that is in thee be darkness, how great is that darkness!"

From the foregoing, and following, scriptures the conclusion is irresistible that the apostasy with which we are dealing is not alone the forsaking of the faith previously held, or the principles of a party or society, but *the forsaking of Truth.* The desertion of one error for another, or the forsaking of an error for a truth does not constitute apostasy as the Scriptures deal with the

subject. In such cases there is not the display of venomous hatred that there is when the truth of God has been forsaken. It is only where a man's house has been swept and garnished and the evil spirit which was formerly in his abode, takes other evil spirits and re-occupies the premises, that real apostasy takes place. That is how men may leave the man-made churches of the world to-day and join the Church of Christ without exhibiting that hatred which marks the apostate. On the contrary, their love of Christ and all things Godly increases immeasurably. The ancient apostles had this fact always in mind, as the record of their teachings makes clear, whenever they dwelt upon the subject of apostasy. For instance, St. Paul, in writing to the Hebrew saints—who had forsaken other churches and religions for the true faith—exhorts them to avoid spiritual darkness, that is, apostasy, lest they suffer the doom of those who thus sin against the light of the Holy Ghost. He said: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6: 4-6.) The Apostle Peter left this testimony: "For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them. But it happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (II. Peter 2: 20-22.)

The argument has been advanced that if those who leave the faith of the Latter-day Saints are apostates, so, also, are those who leave other churches—and join the Latter-day Saints. We have attempted above to show a distinction. Apostasy, in the light we view it, does not consist in leaving a party or society or even a faith, unless it be the *Truth of God*. If the Church of Jesus Christ of Latter-day Saints were anything less than the Church of God, and the repository of His Word, deflections from its ranks would be no more censurable than a departure from the ranks of any other society, but there is invariably the accompaniment of that hatred evident in the attitude of those who leave this Church, that the Savior illustrated in the example in which the man's last state became worse than his first. It is part of the insignia of the traitor to truth. The light that was in him has become darkness, and how great is that darkness!

SIN may be clasped so close we cannot see its face.—FRENCH.

PRESIDENT CLAWSON IN NORWAY AND SWEDEN.

AFTER visiting in Bergen, as narrated in last week's *Star*, President Clawson returned to Christiania and from that point proceeded on his way to Sweden. From his letter we cull the following interesting account:

"We left Christiania for Stockholm on Friday morning, July 7th, traveling about four hundred miles over portions of Norway and through the heart of Sweden.

"The country is very picturesque and abounds in beautiful lakes and extensive forests. We reached Stockholm at about 10:17 p.m., and were met by President Peter Sundwall and a number of elders of the Swedish mission, who conducted us to the mission headquarters and subsequently to a private hotel, where we passed a comfortable night. The following day was spent in sight-seeing with a number of the elders, and in the evening we attended a successful concert given in the spacious chapel of the mission house, under the able leadership of Elder Gustaf A. Teudt of Salt Lake City. On the Sabbath day a special conference was held, attended by forty-six elders from Zion. There were three meetings, consisting of a Sunday School session in the forenoon, and meetings of a general character in the afternoon and evening. The attendance was large. I spoke by the aid of Elder Teudt, who translated for me. A fine spirit prevailed through all the meetings. The evening session was especially well attended and much good instruction was given. The splendid singing of the choir did much to make the meetings interesting and attractive.

"On Monday a special Priesthood meeting was held, at which all the elders present reported their labors, showing that the Swedish mission was in a more prosperous condition than it had been for many years previous. During the first half of the year 1910, nearly as many baptisms were reported as for the entire year of 1909. The number was one hundred and one. Timely and valuable instructions were imparted to the elders by the visiting brethren. In the evening we attended a meeting of the Mutual Improvement organization, at which a variety of exercises were given, including remarks by Elder Andrew Jenson, president of the Scandinavian mission, and myself.

"On Tuesday, at ten a.m., we boarded the beautiful excursion steamer *Ceres*, and left for Gothenburg by the principal waterway of Sweden, taking us through the most romantic and picturesque provinces of the country.

"We have already passed through a succession of lakes, which belong to the great water system known by the name of 'Mätaren.' We have just passed the island of Björkö, on which lies the ancient town of Birka where Ansgar, the so-called 'Apostle of the North,' first preached Catholic Christianity in Sweden, a thousand years ago.

"In Sweden there are five conferences and twenty-five branches of the Church, with a total membership (including children) of two thousand nine hundred and eleven. The number of elders laboring in the mission is seventy."

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Sheffield conference have been changed to 126 Ellesmere Road, Pitsmoor, Sheffield.

Release and Departure.—Elder Wilford H. Wilde of the Scandinavian mission has been honorably released and sailed for home July 16th, 1910. per s.s. *Dominion*. He was accompanied by five emigrants.

Notice of Meeting Places.—Forester's Hall, Wright Street, off London Road, Southport, is the address of the Southport branch of the Liverpool conference. The address of the Morecambe meeting place: Alhambra Palace, Lancashire Street entrance, Morecambe. This information is for the benefit of saints who may find themselves in Morecambe or Southport over Sunday.

Sunday School Re-organized.—The Halifax branch Sunday School was re-organized on Sunday, July 10th, 1910. Brother Arthur Langbottam, who has acted as superintendent for the past seven years, is emigrating to Zion. The new organization is as follows: Arthur Schofield, superintendent; Walter Poland, first assistant; John Smith, second assistant; Annie Culpan, secretary and treasurer; Ada Pratt, assistant secretary; Lily Mayley, organist; Ellen Smith, assistant organist; Herbert Mayley, librarian; Ada Hudson, Lucy Walker, Sarah A. Cochcroft, Edith Pratt, Annie E. Pickersgill and Horace Cook as teachers.

Elders' Conference in Rotterdam. — President Thatcher of the Netherlands-Belgium Mission, extends a general invitation to the elders of the British Mission, to be present at a general conference to be held at Rotterdam. He writes: "Our general conference for the elders of the Swiss and German and the Netherlands Missions, is assured. We received word from President Clawson that he would be here, and President McKay with the majority of the German elders will also be here. Inasmuch as our meetings will be in English, that is, the Priesthood meetings for the elders, we extend a hearty invitation to all of the elders of the British Mission to come over to Rotterdam and be with us during the feast. The general conference for the Netherlands will be held on Sunday, July 24th, and then Monday morning the meetings will begin for the elders, and we expect to hold forth Monday, Tuesday and Wednesday."

District Meetings.—On Sunday, July 10th, 1910, at West Hartlepool (Newcastle conference), two special services were held, which were characterized by an excellent spirit. The speakers were President J. W. Clark, Elders H. W. Heap and John R. Sayer in the afternoon, and Elders Lewis W. Edwards and Ben A. Critchlow in the evening. The counsel and instructions given were timely and to the point, and were eagerly listened to by all present. The street meetings held on Saturday, notwithstanding the opposition encountered, were the means of bringing many to the Sunday services. Several invitations to call were extended to the elders after the meetings. The Newcastle favorite, "Joseph the Seer," was rendered by Elder Critchlow, accompanied by Sister Mamie Allason.

Enjoyable Outings.—The members of the Wigan branch had an enjoyable outing to Southport one day of last week. After a short time spent on the sands, the party was escorted to the Southport meeting-house, where a good time was spent. After the return to Wigan each of the children was presented with a bag of sweets, which of course was one of the best features of the day for them.

The Hyde branch Relief Society (Manchester conference) held their first annual outing on Saturday, July 9th, 1910, at Woodhead, on the borders of Yorkshire and Derbyshire. The party, numbering thirty-two, included President Porter and the elders of the Manchester and Hyde branches. They left Hyde Town Hall at 2:30 p.m. in a large wagonette, and arrived at Woodhead, a distance of twelve miles, about 6 p.m. Tea was there provided by the sisters of the Relief Society. After tea a few games were indulged in. The return journey was commenced at 8 p.m., Hyde being reached at 10:15. A very enjoyable time was spent.

Baptisms.—A baptismal service was held in the Corporation Baths, Heywood (Manchester conference), July 12th, 1910, at which two converts were admitted into the fold of Christ. Elder William C. Mills officiated in the sacred ordinance.

Sunday, June 26th, 1910, a baptismal service was held at the Roland Street Baths, Capetown (South African mission), when three members were added to the fold of Christ, President B. A. Hendricks and Owen L. Brough officiating.

A baptismal service was held at Malpas Court (Bristol conference), July 18th, 1910, when two converts were baptised by Elder W. B. Pendry.

One person was baptised by Elder Kendall U. Brown on July 15th, 1910, in the River Ouse, at York (Hull conference). Confirmation took place in district meeting the following Sunday.

A baptismal service was held at Burbage, July 18th, 1910 (London conference), when one person was admitted into the fold of Christ, Elder Elijah Gilbert officiating.

Elder Alfred Fallows presided at the baptismal service held at the Corporation Baths, Kidderminster branch (Birmingham conference), July 16th, 1910, when six members were added to the Church, Elder F. E. Wilding officiating.

There was a baptismal service held in the Bridgement Street Baths, Bolton (Manchester conference), at 7:30 p.m., Saturday, July 16th, 1910, when five persons were added to the fold of Christ, Elders James H. Bankhead and George Briggs officiating.

Successful Socials.—A very successful social was held in the Leeds branch (Leeds conference), Wednesday, July 6th, 1910, in honor of Brothers Bennett and Umpleby, who are about to leave for Zion. There were about one hundred saints and friends in attendance. A very interesting program was arranged, with a number of our investigators taking part. All had a very enjoyable time, and wished our departing brethren success in their new home.

On the evening of July 6th, 1910, a successful social was given in honor of Elder Clement L. Rawlins, who for the past four months has been laboring in the Walsall branch of the Birmingham conference, and has now received his release to return home. An interesting program was rendered, tokens of respect presented, refreshments served, after which all joined in a few lively games.

A most successful social was held July 2nd, 1910, in the Manchester branch (Manchester conference), in honor of President J. C. Larsen, Jr., and Elder Nathan Done, who have been honorably released to return home to their loved ones. The meeting-room was filled to overflowing, and an excellent program was rendered. A beautiful signet ring bearing his monogram, and on the inner plate the inscription, "Manchester conference, July 2nd, 1910," was presented to President Larsen. Elder Done was presented with an excellent carving set. All present were well pleased, and much good has resulted from the spirit manifested, both in the social and in the farewell remarks of the departing elders.

Thursday, July 7th, at the Wretham Road Assembly Rooms, Birmingham (Birmingham conference), the elders, saints and friends of the Birmingham branch assembled to bid Godspeed to Elder Wilford N. Moses, who has been honorably released from his labors in this part of the Lord's vineyard. The evening hours were spent in song and story, both saints and friends participating in the program. Elder Lorenzo Sargent, in behalf of the branch, presented Elder Moses with a suitable token of esteem. The recipient thanked the people for their loving kindness, and admonished all to be faithful as he ever hoped to be.

A farewell "tea" and social was held at 32 Crafton Street, Leicester (Nottingham conference), Saturday evening, July 9th, 1910, in honor of Brother Charles Welch and Sister Annie McDonald, who leave for Zion on the 23rd inst. Elders W. W. Howard and

J. H. Barker of the Derby branch, who have been honorably released, were also present, and received their share of the honors. Brother Welch has been superintendent of the Sunday School for a number of years, and Sister McDonald has been a faithful teacher. Both will be greatly missed by saints and friends of the Leicester branch. A nice sum was realized from the party, which will go to the Sunday School. About one hundred saints and friends enjoyed the evening's entertainment.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXV.—PAUL BEFORE THE SANHEDRIN.

Text. Acts 23.

I. HIS DEFENSE.

1. An honorable citizen.
2. Its effect upon the high priest.
3. Paul, retaliating, quickly gathers himself.
4. His appeal to the Pharisees. (a) How prompted. (b) Result. (1.) Extent of the tumult.

II. IN THE FORTRESS.

1. Divine comfort.
2. Divine approval.

III. THE CONSPIRACY.

1. Nature of it.
2. By whom formed.
3. Chief priests and elders join in it.
4. How frustrated. (a) Paul informed. (b) Chief captain informed. (c) The guard.

IV. APPEARANCE BEFORE FELIX.

1. Who Felix was.
2. Where he resided.
3. Paul committed.

DIED.

ESTALL.—Lillian Alice Estall, daughter of Brother and Sister Thomas Usher Estall, born in Liverpool, January 30th, 1898; died July 1st, 1910.

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